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Edgeworth wrote but a very small part of this book. There is too much feebleness in it to be the production of her mind, though it relates to poetry, a subject upon which, perhaps, she is less qualified to treat, than any upon which she has written.

Perhaps, the expression of this belief, makes it unnecessary for us to say any thing in justification of the freedom of our remarks; if, indeed, it were not rendered useless, by the manner in which we have so often spoken of Miss Edgeworth. There may be those, however, who, in their zeal, will not discriminate, and because, we think her somewhat defective in certain qualities of mind, will not allow, that we hold her to be the first woman of the age, without any reservation; and the greatest tale or novel writer of these times, unless we except that mysterious wonder of the north.

ART. V.—*A Dictionary of all Religions and Religious Denominations, Jewish, Heathen, Mahometan, and Christian, ancient and modern; with an Appendix, containing a sketch of the present state of the world, as to population, religion, toleration, missions, etc. and the articles in which all christian denominations agree. By Hannah Adams. Fourth edition, with corrections and large additions. 8vo. University Press, Hilliard & Metcalf, 1817.*

THE author of this work is in such full possession of publick regard, from the benefit conferred by her writings, and the merits of her several productions are so generally known, that we do not deem it necessary to enter into an elaborate investigation of the manner in which she has executed this new edition of a very useful book.

All her works have been the fruit of great labour and extensive research. It could not be otherwise, where so many facts were to be sought among the scattered and voluminous documents, which she was obliged to examine, and where many of these facts were to be ascertained from the variant testimony, which she was compelled to adjudge or to reconcile. It was by her industry, that the history of New England was first embodied; and, as she informs us, ‘the difficulty of reading ancient records, of deciphering the chirography of former amanuenses, and of selecting from cumbrous files of papers, as well as from numerous large printed works, original facts,

and historical documents, exercised her eyes so severely as almost to deprive her of the use of them.' Such a sacrifice is much to be regretted, and should increase publick gratitude to the author, for so valuable and interesting a portion of the history of our country. This history has already received its deserved commendations, in some of the literary journals that have preceded ours ; and the following extract from the remarks upon this work, in the English Monthly Magazine, is not a little flattering, especially when we recollect, with so much reason, what parsimonious doles of praise our brethren, on the other side of the water, have been wont to deal out to us. 'This work is professedly a mere summary, a compilation from other authors, and from fugitive political publications ; the contents of which might many of them be lost, but for so respectable a repository as the present. The author of the work, in not arrogating to herself the honours of an original historian, has exonerated herself from a large share of responsibility, and at the same time has earned considerable merit, by the judicious use she has made of the labours of others, in expanding or abridging their accounts, as occasion demanded, and in mingling with them the sagacious and liberal reflections, which her own strong understanding suggested.'

The abridgment which the author made of her summary history, several years since, she executed with great judgment, and it has been introduced into many of our schools.

Her recent work, the *History of the Jews*, comprises, in a small compass, the most interesting facts concerning that remarkable people ; and besides the larger and standard authorities from which those facts were drawn, she has collected many valuable accounts concerning them from various histories, itineraries, and treatises of established reputation. This brief and popular history is one that was much wanted. The author has included and condensed in it a great variety of matter, that cannot readily be found elsewhere ; and by her constant and faithful references to the authorities she had consulted, she affords the reader opportunity for obtaining more information in those particulars, where he may wish for greater fulness in the historical details.

Thus much we have thought it incumbent on us to say of Miss Adams' valuable services as an author ; since this is the first time we have been led to take cognizance of any of her works.

It is worthy of remark, that the plan of her work, entitled *A View of Religions*, is her own. What was before imperfect.

ly comprised in Cyclopedias, and large miscellaneous Dictionaries, concerning the various religious sects, that have sprung up in the world, she first brought together, and collated with voluminous ecclesiastical histories and theological writings. Though some may think that this is hardly worthy to be mentioned in praise of the author ; that the design is very simple, and one which any person might chance to adopt ; yet we consider the very originality of the undertaking much to her credit. It is in this case, as in many useful inventions, in which there is so much appearance of accident, and so little novelty, that no great admiration is excited ; though much gratitude is due to the individual, who may thus have enabled us to substitute what will save labour and expense, for that which is complex and costly. Of the value and publick estimation of the work which we are considering, no other proof need be adduced, than that which arises from the numerous editions through which it has passed. In England, besides the editions that have been published of the work itself, it is the acknowledged basis and substance of all productions on a similar plan. This fourth American impression of her work, the author has very properly entitled, *A Dictionary of all Religions* ;—the religions of the Pagans, Mahometans, Jews, and Deists, which, in her *Views*, formed a second part, are now incorporated with the accounts of Christian Sects, in one alphabetical Dictionary. Many articles are altered and enlarged, and several new ones are introduced.

Another thing deserving notice in this work is its impartiality. By this we mean, that the author has, as far as possible, allowed the founders or leading men of every sect to speak for themselves, in regard to the doctrines they embrace ; that she distorts and exaggerates nothing ; that she combats none of the arguments by which peculiar tenets are supported ; and that she attributes to those who believe such tenets, none of the consequences which they disclaim. The rules which she prescribed to herself in these respects, she has rigidly observed ; and though there are often various shades of difference in opinion, between persons belonging to the same sect, or denominated by one common name, which she could not be expected always to point out, and therefore individuals may not always be satisfied with her accounts ; yet we are convinced that she has given the prevailing belief of every denomination, with as much exactness, as, in so difficult a task, could be expected. Thus in the article, *Trinitarians*, it would have been

almost an endless undertaking to have cited all the explications that have been given of the doctrine of the trinity, and impossible to have reduced them into a compass proportioned to the author's plan. In the article *Unitarians*, it would have been alike impossible to point out all the varieties of opinion concerning the person of *Christ*, among those who call themselves Unitarians, in contradistinction from Trinitarians. It would have been, at least, extremely difficult to explain all the peculiar differences between the most distinguished divines classed under the name *Hopkinsians*; for though *Calvinism* is admitted to be the foundation of the general system, yet there are so many qualifications, which, in some respects, are so subtle, and difficult to be apprehended, and so many inferences from doctrines, before believed, assuming the form of new doctrines, which Calvinists disclaim, that no small labour and ingenuity were requisite to give a proper unity to the account, in order to make a peculiar and distinct denomination.

Our remarks on the author's impartiality would not be sufficiently verified by detached quotations from different articles;—it is only by a view of the whole account of any particular denomination, that her fidelity to her own rules can be in that instance proved. We have not room to insert more than one article in which christians of the present age, and of our own community, are peculiarly interested; and that we select, not because it is the best, but because it is the shortest of this class.

'*Trinitarians*, a name applied to all who profess to believe the doctrine of the Trinity, in opposition to Arians, Socinians, and all Antitrinitarians. 'The word Trinity,' says Mr. Evans, 'is not to be found in the bible, but is a scholastic term, derived from the Latin word *trinitas*, denoting threefold unity.'

'Theophilus of Antioch, a learned writer of the second century, is said to have been the first who made use of the word Trinity to express the distinction of what divines call *persons* in the godhead.

'Dr. Doddridge remarks, speaking of the ancient writers upon the Trinity, that 'after the time of the celebrated council of Nice, they ran into several subtleties of expression, in which one would imagine they studied rather to conceal than to explain their sentiments; yet they grew so warm upon the subject, as to anathematize, oppose, and murder each other on account of some unscriptural phrases, much to the dishonour of their common profession.'

'The following is a brief account of the opinions of a number of learned modern divines, concerning the doctrine of the Trinity.

'Dr. Waterland, Dr. Taylor, with the rest of the Athanasians, assert three proper distinct persons, entirely equal and independent of each other; yet making but one and the same being.

‘Mr. Baxter seems, as some of the schoolmen did, to have thought the three divine persons, to be one and the same God, *understanding, willing, and beloved* by himself, or wisdom, power, and love, which he thinks illustrated by the three essential formalities, (as he calls them,) in the soul of man ; viz. power, intellect, and will, and in the sun, motion, light and heat.

‘Mr. Howe seems to suppose, that there are three distinct, eternal spirits, or distinct, intelligent hypostases, each having his own distinct, singular, intelligent nature, united in such an inexplicable manner, as that upon account of their perfect harmony, consent, affection, and self-consciousness, they may be called the one God, as properly as the different corporeal, sensitive, and intellectual natures united, may be called one man.

‘Dr. Thomas Burnet maintains, one self-existent and two dependent beings ; but asserts, that the two latter are so united to, and inhabited by the former, that by virtue of that union, divine perfections may be ascribed, and divine worship paid to them.

‘Bishop Pearson, bishop Bull, and Dr. Owen, are of opinion, that though God the Father is the fountain of the Deity, the whole divine nature is communicated from the Father to the Son, and from both to the Spirit ; yet so as that the Father and Son are not separate, nor separable from the divinity ; but do still exist in it, and are most intimately united to it.

‘Dr. Wallis thought the distinctions in the Trinity were only modal ; and thus states his doctrine, ‘a divine person is only a mode, a respect, or relation of God to his creatures. He beareth to his creatures these three relations, modes, or respects, that he is their creator, their redeemer, and their sanctifier. This is what we mean, and all we mean, when we say, God is three persons.’ See *Sabellians*.

‘Dr. Clarke’s scheme is, that there is a supreme Father and two subordinate derived and dependent beings, the Son and Holy Spirit ; but he waives calling Christ a creature, as the ancient Arians did ; and principally on that account disclaims the charge of Arianism. See *Pre-existents*.

‘Dr. Watts maintained one supreme God, dwelling in the pre-existent human soul of Christ, whereby he is entitled to all divine honours. See *Pre-existents*.

‘Mr. Wardlaw maintains, that the three persons in the Godhead are distinct, but in using the term *persons*, he explicitly disavows all pretensions to understanding the nature of the distinction ; and affirms, that by making use of it, he means no more than that in the unity of the Godhead there is a distinction, which, while he believes it to exist, he cannot pretend to explain or to comprehend.

‘Dr. Jeremy Taylor observes, that, ‘he who goes about to speak of the

mysteries of the Trinity, and does it by words and names of man's invention, talking of essences and existences, hypostases and personalities, priorities in co-equalities, &c. and unity in pluralities, may amuse himself, and build a tabernacle in his head, and talk something, he knows not what; but the good man that feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption; in whose heart the love of the spirit of God is shed abroad—this man, though he understands nothing of what is unintelligible, yet he alone truly understands the christian doctrine of the Trinity.'

'The limits of this work will not admit of giving a sketch of the various arguments, by which these statements are supported; some of them may be found under the articles *Arians*, *Anthanasians*, *Pre-existents*, &c.'

In her account of all the present prevailing denominations of christians, we find the author equally fair, judicious, and inoffensive. These are qualities of eminent worth in such an undertaking. We do not consult this *dictionary* in order to become skilful in controversy, but merely to learn the history of religious opinions; and if the author had suffered her own views and tenets to obtrude themselves; if she had taken pains to recommend whatever pleased herself, by giving it a plausible exterior show; and had garbled and mutilated every thing she disliked, in order to make it forbidding and frightful; her work would have wanted what now constitutes one of its peculiar excellences. Thus the unwary and the unlettered, who are easily bewildered in the mazes of speculation, might be misled or confounded in their search after truth, and might be deceived in what they were most anxious to know; and theological controvertists might have derived the main benefit from what was intended chiefly for popular instruction.

We cannot forbear, though we are inadvertently led to the subject, to congratulate the publick on the present cessation of personal and criminatory, theological controversy. We have reverend and learned divines, preaching and professing their respective tenets, diverse from each other, and in many respects irreconcilable. Where all are permitted to examine the grounds of their faith, and to believe whatever they are persuaded is true, this diversity will continue to exist. We are not indeed disposed to vindicate, in a loose and unqualified sense, the innocence of error, nor to approve a lukewarm spirit in the *Ambassadors of Christ*; but it is very possible for all to inculcate whatever they believe to be christian truth, and with

all the zeal which its real or imaginary importance demands, without indulging their acrimony and censoriousness towards their brethren of different denominations.



ART. VI.—*Mandeville. A Tale of the seventeenth century.*
By William Godwin. New York. W. B. Gilley, 1818.

GODWIN is a writer of a severe and sombre cast, who seems to take a gloomy satisfaction in dwelling upon whatever is deplorable in the constitution of society, or execrable and loathsome in human nature. In many parts of each of his works, and more especially in *Caleb Williams* and *Political Justice*, he writes with the spirit of a conspirator against the moral government of the world; and seems to look upon all the order, and beauty, and harmony of the social system, as Satan contemplated the delights of Eden, when he first alighted on the Tree of Life,—as something to be blasted and spoiled.

But he has nothing of malignity in this;—he every where speaks like one of benevolent dispositions; but his benevolence is ill directed; he does not, like Satan, regard mankind, as those ‘whom he could pity’ for the evils, his own labours are intended to bring upon them. He compassionates them for what constitutes the beauty, and dignity, and security of existence. Though he sometimes speaks in tones of condolence, he more frequently utters the language of indignation and reproach. ‘Of what use,’ says he, ‘are talents and sentiments in the corrupt wilderness of human society? It is a rank and rotten soil, from which every finer shrub draws poison as it grows. All, that, in a happier field and purer air, would expand into virtue and germinate into usefulness, is thus converted into henbane and deadly nightshade.’*

This, and a thousand other passages of a similar import, scattered through his writings, are not the occasional burstings out of a wronged and burthened mind, striving to pour off its bitterness in momentary exclamations. The same sentiment is expressed in various forms, by the author himself and his fictitious personages, and seems to be a settled and leading article in his philosophical creed. It has been, and continues, in a degree, to be a favourite doctrine with him,

* *Caleb Williams*.